

CHRISTIAN INTELLIGENCER AND EASTERN CHRONICLE.

"WERE ONCE THESE MAXIMS FIX'D,—THAT GOD'S OUR FRIEND, VIRTUE OUR GOOD, AND HAPPINESS OUR END, NOW SOON MUST REASON O'ER THE WORLD PREVAIL, AND ERROR, FRAUD AND SUPERSTITION FAIL."

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RELIGIOUS MISCELLANY

[From the Universalist Expositor.

A Dissertation on the Phrase, End of the World, Last Days, Last Time, &c. as used in the New Testament.

I. There are many passages in the New Testament, which seem plainly to intimate and indeed expressly to assert, that the age in which the apostles lived, was the last time, or the end of the world. How difficult soever it may be, to account for the circumstance, the fact itself is unquestionable, as the reader will perceive by the following instances.

St. Paul tells his brethren at Corinth, that certain events which he had just alluded to from the ancient Jewish history, happened 'for examples; and they were written,' adds he, 'for our instruction, upon whom the ends of the world are come.'

1 Cor. x. 11: an expression which shows that, in his view, they were then living under what he termed, the end of the world. That this was not an inconsiderable remark, on his part, and that it was a truth familiar to his mind, is evident from the easy and unsuspecting manner, in which he reminds the Hebrews, that 'now, once in the end of the world, hath [Christ] appeared, to put away sin, by the sacrifice of himself.' Heb. x. 26.

Here he was speaking of our Saviour's life and crucifixion; and of course, he took it for granted, that the time of his ministry upon earth was near the end of the world, so called. Accordingly, in another place, he refers to that time, by the corresponding term of the *last days*: 'God, who at sundry times, and in divers manners, spake in time past, unto the fathers by the prophets, hath, in these last days, spoken unto us by his son.' Heb. i. 1, 2.

Let it should be supposed, that the apostle here used the expression merely as a truism, meaning only that those days were among the last which had as yet appeared, we must remark, that St. Peter represents the ancient prophets to have spoken of that period, ages before-hand, under the same appellation, of the last days; so that the phraseology in question, was appropriated on some other ground than that just suggested: 'This,' says St. Peter, concerning the gift of the holy spirit, on the day of Pentecost, 'this is that which was spoken by the prophet Joel, And it shall come to pass in the last days, saith God, I will pour out of my spirit upon all flesh.' &c. Acts ii. 16, 17.

To the same point again, St. Peter, speaking in his own person, tells his brethren that Christ was indeed 'ordained before the foundation of the world; but was manifested in these last days for you.' 1 Pet. i. 20. He warns the Christians of that age, in the following remarkable words: 'the end of all things is at hand.' 1 Pet. iv. 7. or, draws nigh. St. John likewise assures his brethren, 'it is the last time; and as ye have heard that antichrist shall come, even now there are many antichrists; whereby we know that it is the last time.' 1 John ii. 18.

Jude describes certain men who had already crept in unawares, who were filthy dreamers, spots in their feasts of charity, murmurers and complainers; and in reference to them, he calls on the Christians of his time, to 'remember the words which were spoken before of the apostles of our Lord Jesus Christ, how that they told you there should be mockers in the last time, who should walk after their own ungodly lusts.' Jude 4-17, 18. Here it is plain, Jude supposes the men who had crept in unawares, to be the mockers foretold by the apostles, and the days in which he wrote, to be those called by them the last time.

Thirty or forty years previously, our Saviour, while upon earth, taught his disciples that the end of the world would take place, before the generation then living, should pass away. For when his followers came to him privately on the mount of Olives, and asked, among other things, 'What shall be the sign of thy coming, and of the end of the world?' he replied to them, in the following manner, concerning that end: 'Ye shall hear of wars; &c. but be not troubled, the end is not yet.' They shall deliver you up to be afflicted, and shall kill you: and then shall many be offended; but he that shall endure unto the end, the same shall be saved.' At length, when the gospel shall have been preached throughout the habitable world, added he, 'then shall the end come; and he immediately proceeded to describe the scene, in what is almost universally considered a prophecy of the destruction of Jerusalem; concluding the whole with this solemn affirmation, 'Verily I say unto you, this generation shall not pass till all these things be fulfilled.' Matt. xxiv. 3-34; particularly 3, 6, 13, 14, 34.

From all these examples, it appears that both our Saviour, and the writers of the New Testament, looked forward to some great revolution then near at hand, which they denominated the end of the world, the end of all things; and that, in conformity to this remarkable appellation, they called their own age the last days, or the last time, because it immediately preceded that approaching and momentous change.

II. But how shall we account for their having used such phraseology? We know that, according to our modern acceptance of the terms, theirs were not the last days, nor that period the end of the world; and why did they call them such? Several eminent christians, among whom are Grotius, Locke, Whiston, Priestly, and some of the German divines, have felt themselves driven to the conclusion, that the apostles, if not Christ himself, absolutely mistook so egregiously, as to think that the material world would be actually destroyed, about the close of their own age. Other commentators, again, have passed in marked silence over part of the passages now before us; and then, taking a sudden leap, with the utmost gravity, over all the obstacles of common sense and manifest fact, they have applied the rest, on their own authority, to a period yet future.

But a very common course with Orthodox, as well as Liberal critics, has been, to explain the subject by the consideration, that the prominent expression ought to have been translated, not 'end of the world,' but 'end of the age, or dispensation.' Here let us pause.

That the latter is the strict, literal rendering of the original, no one at all acquainted with the Greek language, will deny. It is a fact worthy of special attention, that in every instance of the phrase, 'end of the world,' in our version of the New Testament, the term rendered world, is *aión*; which signifies, in its primary sense, and according to its general though not invariable usage, a period of time, a duration, of greater or less extent. And since we ought not to depart, without necessity, from the most simple interpretation, we are bound, in justice, to construe this phrase thus, the end of the age or dispensation, in every case where the context naturally admits such a sense. At the same time, it is not denied that, did the circumstances plainly appear to require, the original term might possibly bear the other translation, according to an ancient usage, which, however, was extremely rare, if indeed it ever existed.—Let it be remembered, then, that 'the end of the world,' mentioned in the New Testament, is, without a solitary exception, 'the end of the age, or dispensation,' according to the literal and most natural rendering.

This fact certainly throws important light upon our subject; still, it does not remove all its obscurity. It does not account for St. Peter's assertion, that the end of all things was then at hand; nor for the circumstance, that the apostles habitually called their age, 'the last days,' or 'the last time.' All these are terms which, according to our modern usage at least, do by no means belong to the end of a mere dispensation. To a cautious examiner, there may also remain some perplexity in the manner in which even the expression, 'end of the age,' as we here translate it, is employed in the New Testament. In itself, it is altogether indefinite, since it might refer to the end of any considerable portion of time whatever; but nevertheless, we find it always introduced as a term, the peculiar application of which could not then be mistaken. It would seem, that there must have been some prevailing expectations, not expressly stated, and some generally received forms of speech, now passed away, which at that time rendered the phrase in question, perfectly familiar and definite. Else, why was that in particular denominated the age, in distinction from all others, as though every body would of course understand what one was referred to? Or, what led the disciples to suspect, as their question on the mount of Olives intimated, that some remarkable signs were to precede the end of that age, rather than that of any other? Or again, why did St. Paul use language, otherwise so insignificant, and even unintelligible, as the remarks, that Christ appeared in the end of the age, and that the ends of the age had come upon him and his contemporary brethren?—It may not, indeed, be difficult, after some examination, to apply these expressions, but the question still arises, can we make them appear to fall readily into the natural current of speaking and writing, unless we suppose that they were dictated by certain circumstances not familiar to people at this day?

III. It is our object to show that there really were such circumstances; such, too, as satisfactorily account for the scriptural usage of all the phrases which we have mentioned. Let the reader, then, consider that all the Christians maintained, of course, that their time was the long expected time of the Messiah; whose kingdom or reign, they unanimously declared to be already begun in spirit, and about to 'come with power.' This fact was well understood, upon every hand, that they contended that this grand epoch, the most distinguished of all in the Jewish faith, had actually commenced: that the Messiah had already appeared, and that his kingdom was, in a short time, to be fully established upon earth.

Now, let the following fact be considered, in connexion with the foregoing.—This interesting period, which had begun, but which the Jews in their blindness, still looked for, was commonly designated, in the current phraseology of that nation, by these very appellations, or by similar terms, viz. the last days, the latter days, the end of the age or dispensation, the time of the end, &c. So at least it seems from a multitude of facts, part of which we will soon lay before the reader.—Should it appear that such was indeed the style in which that expected period was then generally spoken of in Judea, this circumstance will, of itself, explain the usage in question, and dispel all remaining darkness from the subject. For, in that case, our Saviour and his apostles but spoke in the common religious language of their day and country, employing, as was natural, such terms as custom had appropriated to the topic of which they treated. If those terms strike us, at this remote time, as improper or as too vague, it is owing merely to the fact, that the circumstances and practice, which then fixed and sanctioned their application, have now passed away. To the Jews, and to those who lived among Jews, they were intelligible and familiar; while, perhaps, the terms which we should prefer, would either have been without meaning, or have appeared extremely awkward.

IV. Before we proceed to exhibit our evidence, that such was the common usage, we would say a few words concerning the sources whence we must derive the principal part of our light, on all similar points, as well as on this in particular. Authentic testimony, relating directly to the religious manners, opinions and language of the Jews in Judea, during the ministry of Christ and of his apostles, is very scanty, if we except what is contained in the New Testament. That this is the case, may be judged from a list of those works on which we must chiefly depend for information.

1. The volumes of Josephus, a learned Jew of Palestine, were indeed written only a few years after the period referred to; but, then, they are almost exclusively historical; and his ambition to rank with the classic scholars of Greece and Rome, led him to avoid as much as possible, the peculiar idioms of the synagogue, which were justly stigmatized as barbarisms.—2. There are also the numerous writings of Philo Judeus, another learned Jew, and a contemporary with our Saviour; but although mostly of a religious character, and belonging to the very time under consideration, they throw little light on the customs and forms of expression prevalent in Judea. Brought up and always residing at Alexandria, the author's notions and phraseology, are of that peculiar kind, which characterised his countrymen in Egypt; were Judaism had assumed a dress very different from that which it wore in other parts of the world.

3. Next in order of time, if they ought not to be placed before the preceding, are two Jewish translations, or more properly, paraphrases, of part of the Old Testament, called the Targum of Onkelos on the five books of Moses, and the Targum of Jonathan Ben Uzziel on the Prophets. Of these the dates are uncertain: many critics judging them to have been composed during the early part of our Saviour's life; and some assigning that of Onkelos to the second century, and that of Jonathan to the third or fourth, after the Christian era. § Wherever these translations run into the freedom of a paraphrase, which with the latter is frequently the case, they afford specimens, as pure perhaps as we can now obtain, of the religious language and opinions of the Jews, at, or near the time of the apostles.

4. There is another work, called the Talmud, in twelve folio volumes; the collection of all the writings of the most eminent Rabbins, or doctors among the Jews, from the end of the second century, to the close of the sixth or seventh. It forms the entire body of the Jewish traditions and doctrine. From this huge and chaotic mass, Christian commentators and critics, have taken for the greater part of those examples of Jewish phraseology, which they adduce for the purpose of elucidating the language of the New Testament. The illustrations, however, drawn from this source, unless plainly countenanced by other circumstances, or by better authorities, are certainly but of a doubtful character; since most of the Talmud was written at a period so late, that we must not take it for certainty, that its phrases were derived without perversion, from the apostolic age. Indeed, it is evident, that on the complete ruin of their nation, the Jews, crushed to powder, and scattered like dust in the four winds of heaven, absolutely run mad with fable and all kinds of visionary extravagance.

Excepting the sacred writings, the original Jewish productions now described, though somewhat deficient as we have shown, still afford the best means which we possess, of discovering what were the peculiar usages in Palestine, during the ministry of our Saviour and of his apostles. It will seldom, indeed, be sufficient for such a purpose, to find barely an example or two, in only one of these works; but when we see traces of any singular usage, running through all or most of them, the circumstantial evidence becomes so full, as to leave little room for doubt.—Thus, if we perceive certain expressions often applied, in the Old Testament, to a particular subject, it may lead us to conjecture, that a similar phraseology existed among the Jews of our Saviour's day;

since they formed much of their religious language on the style of their scriptures, which they read to the exclusion of almost every other book. This uncertain conjecture grows into strong probability, if we then find that their own approved interpreters, Onkelos and Jonathan, who lived near the time in view, did actually apply those expressions to the same subjects. And finally, descending to a later period, if we ascertain that the Talmud abounds with similar instances, we may rest satisfied with the accumulated proof; especially if, in addition to these circumstances, the phraseology of the New Testament seems to have been affected by such an usage. We thus have a chain of evidence, running, with sufficient clearness, from the time of the old prophets, down through that of Christ, to the sixth or seventh century.

This method, so little liable to mislead, we shall carefully follow, in attempting to show that when the New Testament was written, it was customary to denominate the expected era, of the establishment of Messiah's kingdom, by such appellations as the last days, the end of the age, &c. We shall show that corresponding phrases are applied to that period, in the Old Testament; that they were so understood and employed, by the Jewish interpreters, Onkelos and Jonathan, not far from the apostolic age; that the Talmudic writers, at a later day, still retained the usage; and that we find in the New Testament several traces of that peculiar phraseology. Now, let us proceed, but with a good stock of patience; for the task of investigation must not be attempted with a very rapid step. We shall bring forward little that is new in point of fact; but only collect, in regular order, what is scattered through the works of the most approved biblical critics.

V. We will, in the first place, adduce the language of the Old Testament. Isaiah says, 'It shall come to pass, in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it.' Isaiah ii. 2, &c. That this prediction of the last days, referred to the time of the Messiah, and to the establishment of his kingdom, is evident from what immediately succeeds: 'And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths; for out of Zion shall go forth the law, and the word of the Lord from Jerusalem.' It is worthy of remark, that this passage, together with its context, is repeated by the prophet Micah.—Micah iv. 1, 2. Another instance of the phrase in question, we find in Daniel: at the conclusion of his interpretation of Nebuchadnezzar's dream, he says, 'In the days of these kings, shall the God of heaven set up a kingdom which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever. For as much as thou sawest that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver and the gold; the great God hath made known to the king what shall come to pass hereafter; and the dream is certain, and the interpretation thereof sure.' It cannot be doubted, that this refers to the setting up of Christ's kingdom upon earth. Now, Daniel introduced his interpretation by the following address to the monarch: 'There is a God in heaven that revealeth secrets, and maketh known to the king Nebuchadnezzar what shall be in the latter days. Thy dream and the visions of thy head upon thy bed, are these,' &c. Dan. ii. 28-44, 45. Accordingly, the time of that kingdom was, in the prophet's language, the latter days. Again: the last vision which was manifested to Daniel, and which extends from the eleventh verse of his tenth chapter, to the end of his book, appears to embrace a series of events from his own age, down to the destruction of Jerusalem; for it concludes at 'a time of trouble, such as there never was since there was a nation, even to that same time,' when it should have been accomplished, 'to scatter the power of the holy people,' and when 'the daily sacrifice should be taken away, and the abomination that maketh desolate be set up.' Dan. xii. 1, 7, 11: expressions which plainly point out the overthrow of the Jewish state. Now, let it be observed that the angel who showed this comprehensive vision to Daniel, apprized him of its purpose, in these words: 'Now I am come to make thee understand what shall befall my people in the latter days; for yet the vision is for many days.' Dan. x. 14—xii. 13. Here again we find the phrase, the latter days, applied to the same period as in the former instance.

To prevent misapprehension, we must remark once for all, that by adducing these examples, we do not mean that 'the last days,' or 'the latter days,' always refer, in the Old Testament, to the time of the Messiah. On the contrary, they generally signify, in that part of the scriptures, nothing more perhaps, than the simple term 'hereafter.' All we wish to show, is, that in several striking prophecies of

Christ's coming and reign, the phrases in question are applied to that period.

To be continued.

* If Jude here referred, as seems probable, to certain warnings which the apostles had left in their writings, he must have alluded to the following passages: 1 Tim. iv. 1. 'Now, the spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils,' &c. And 2 Tim. iii. 1. 'This know also, that in the last days perilous times shall come; for men shall be lovers of their own selves,' &c. Also 2 Peter iii. 3. 'Knowing this first, that there shall come in the last days scoffers, walking after their own lusts.' Admitting that Jude referred to these passages, we must, on his authority, apply them likewise to the same period.

† There are, perhaps, two exceptions to its common signification: 1. It was used, rarely by the Grecian writers, and frequently by the Oriental, to denote the high angelic beings, the Eons (Aiones) of the Gnostic philosophers. Whether, in this sense, it ever occurs in the New Testament, is somewhat doubtful; since many have suspected that an instance may be found in Eph. ii. 2, where the term is translated, course.

2. Several of the best critics think that it was sometimes used, according to a certain Hebrew idiom, to denote this material world. Professor Stuart has given (Spirit of the Prophecy, No. 8, Aug. 1827, pp. 422—424) a list of eleven passages from the New Testament, in which he pronounces it to be used in this sense. But, with deference to the learned Professor's philological authority, we there appears as reason whatever for his interpretation in most of those cases; and in the rest, there seems no necessity for resorting to so unusual a definition, if we except the two last texts he has quoted. These are Heb. i. 2. 'By whom also he made the world (cosmos aionios); and Heb. xi. 3. 'By faith we perceive that the worlds (cosmos aionios) were created by the word of God.' And even in these two passages, some critics have concluded, perhaps incorrectly, that, not the material world, but the Kosmos and Christian dispensation were meant. Should this interpretation be admitted, we venture to assert, that not an instance in the New Testament could be found, in which the term plainly denotes the material world; and we are not aware that any examples are alleged from other books.

‡ Buckler's History, &c. Philology, vol. ii. p. 690, &c. Enfield's Hist. of Philosophy, Book iv. ch. i. vol. ii. p. 152, 153. Bartholomaeus Christ. glia Judaica, &c. § 6, 6, 8. The difference between the Judaism of Egypt, and that of Palestine, is not sufficiently considered by most writers.

§ See Horne's Introduction to the Scriptures, vol. ii. pp. 159, 160.

[From the Religious Inquirer.]
SHORT SERMONS.
No. 3.

TEXT.—'We are a nation of thieves.'

As the Anti-Thief Society is to follow in the wake of the Temperance Society, it may be well to notice some points in the progress of this last Society. We might as well trace the way of a serpent on a rock, as to trace this Society from its origin, through its windings, to the present time. Suffice it to say, that the great object was to prove to the world, that we are a nation of drunkards.

Every leading man of the Society might have known, that the position was destitute of truth. If he had been in Boston, Providence, New York, Philadelphia or Baltimore, he might have seen the great bodies of merchants and mechanics, with all their assistants, advancing early and soberly to their several callings, and pursuing them diligently and soberly thro' the day. In such places he might always find some cases of intemperance, but fewer than he would find in the populous cities of Europe, excepting those, where wine is the principle beverage.

If he has ever taken the course of the Grand Canal, or travelled extensively in steam-boats, or through the agricultural parts of our country, he has found fewer intemperate people, than he can find in any other equally populated portion of the globe. If he is watching for an intemperate man, as the Carolinian watches for grains or lumps of gold, he may, in a course of thirty days, find several, and as each auxiliary Society has its committees on the look out, the returns of all of them, when reported to the parent Society, may form an aggregate, very comforting to men, who are devoting their time and talents to the acquisition and diffusion of proofs, that 'we are a nation of drunkards.'

If the suppression of intemperance had been the object, a fair course would have been to petition to Congress for the enactment of a law, prohibiting, under severe penalties, the importation of foreign ardent spirits; and of another law, laying a duty equal to prohibition on domestic ardent spirits: also to petition the legislatures of the States to prohibit, under like penalties, the buying or selling of ardent spirits. Even apothecaries should not be allowed to sell, for I would give no latitude to popular prescriptions of brandy to restore the tone of the stomach, nor should priests be allowed to resort to the Milk-Pitcher to strengthen their lungs for the services of the Sabbath. But a more direct course to this object would be, by expelling from communion tables all men and women, who, directly or indirectly, derived support or profit from the importation or sale of ardent spirits.

This would be meeting Anti-Christ with a courage worthy of the cause, but instead of this we have all about us officers and members of Temperance Societies, most of them belonging also to all the other holy Societies, every man and woman of them iron-bound in self-righteousness, marching about the country with a self-satisfied air, demanding dollars, fractions of dollars, and cents for the princely support of certain Reverends, who are patrolling the country and appointing night meetings, seasons of assignation for unwary youth.

All this for the great purpose of informing the people, that if a man drinks too much, he will be intoxicated, if he drinks

Christ's coming and reign, the phrases in question are applied to that period.

To be continued.

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SHORT SERMONS.
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TEXT.—'We are a nation of thieves.'

to excess habitually, he will be a confirmed drunkard, and then that his health and faculties will fail, his character and family will be prostrated, that his life will be miserable, and his death premature. Add to this a long account of excessive drinkings here and there, but principally at a distance, some of them followed by theft, murder and states prisons; all this address to a sober congregation, and conclude with the joyful assurance, that 'we are a nation of drunkards.'

THE INTELLIGENCER.

"And Truth diffuse her radiance from the Press."

GARDINER, FRIDAY, DECEMBER 10.

VISITS TO THE SICK.

Of all acts of inhumanity in social life, none strike us as being more cruel than the practice of certain ministers of the exclusive system entering the chambers of the sick and dying, and there, taking advantage of the mental as well as bodily weakness of the sufferer, seeking to destroy his fondest hopes, to excite his fears and thus to disturb the quiet and holy calm of his few last earthly hours. Such a course towards people in health can be borne with, or at least it is more tolerable; but exercised towards the departing sufferer, whose sands of life are almost run out, it becomes barbarous; and it has seemed unaccountable to us how ministers who practice it can reconcile their conduct with their profession as messengers of peace and consolation.

CHARLES R. was a young man of more than usual intellect and moral excellence. From his infancy he had been educated under the influence of the wisest maxims and the best examples. Life had many charms for him. His heart was touched by an expansive benevolence; his sentiments all leaned to the side of charity; and loving all around him, he was beloved by all in return. His natural benevolence, tempered as it was by the spirit of the gospel of love and mercy, early inclined his heart towards Universalism; and an attentive study of the scriptures confirmed him in a faith that well corresponded with his hope and his charity. Some orthodox writer has said, that the reason why any man is a Universalist will be found in the fact, if his case is investigated, that his heart is too benevolent to embrace a partial system, or to allow of a doctrine so repulsive to benevolence as that of endless misery. How this may be, we shall not take upon us to say. Certain it is, however, that from his earliest youth, Charles never could contemplate without an inward horror the partial notions now fashionable with many people who claim to be religious, and it is very probable that the benevolence of his soul went far to lead him to the glorious evidences that God's love would finally conquer all things.

Just as he was entering on the stage of manhood, prepared to take an active part in his busy career, with many flattering hopes before him, the "fell destroyer" came. Consumption commenced its ravages, and soon convinced him that his days were numbered. He saw there was no hope of recovery. From the world, which had many charms and emblems for him, he turned his eyes to the vast eternity before him, and rested his hope, as an anchor to the soul, on the rock of ages. His communion with God was sweet and constant; and that God granted him his sustaining grace. "Father!" he ejaculated, "not my will but thine be done." "Thy ways are mysterious, but I will not doubt thy wisdom and goodness, though I may not be able to solve this mystery. Thou art my God and Friend, be thou my hope and portion forever." Thus willing, and thus prepared in his mind, for an exchange of worlds, he, some time before his exit, bid an adieu to all sublunary joys, and calmly awaited the summons of death. His friends pressed around him, and received his parting blessing. His was indeed, "The chamber where the good man meets his fate."

During his sickness, a minister of "another Gospel"—another, because a partial Gospel,—reading in the neighborhood, prompted as he said by a sense of duty and the dictates of friendship, took frequent occasions to call upon the wailing and dying Charles. His visits were courteously received and every opportunity which the case would allow was granted for him to hold free conversations with this interesting sufferer. And how did he come to this amiable youth! Did he come, as every christian preacher should, "in the fulness of the blessing of the gospel of peace"? Did he come on mercy's errand, as the minister of peace and consolation? Did he seek to strengthen his confidence in the goodness of that Being into whose presence he was rapidly going? Did he encourage his hopes, and teach him submission to the will of God by the assurance that that will intended his best and final good? No, indeed!—the contrary of all this. It was not his object to administer consolation, but to harrow up his soul with denunciations of wrath and terror,—to persuade or frighten him from his confidence in the goodness of God,—to hold a controversy with him on doctrinal points, adroitly managing to "entangle him in his talk," to take advantage of his weakness and thrust him from the Rock of ages, whereon he rested, and plunge him into the sea of doubt and despair! What cruelty—what inhumanity! who can look upon such a course with approbation who must not rather weep that "such things are." But blessed be God. Charles knew in whom his soul trusted,—he knew his Redeemer lived; and over him in these moments, error had no power, for God strengthened his faith. Foiled in this attempt to destroy his hope and confidence in God, the preacher's next course was to represent that he had renounced his belief. Happily Charles lived yet long enough to deny this statement, and that too in the presence of the preacher who made it. Still the story goes—and this is enough for those who wish to have it so,—that he renounced his Universalism; and though it cannot be denied that he died in peace and triumph, it is added that just before he left the world he embraced Calvinism, and for this system is claimed the credit of his resignation to death. The story is false—the claim is absurd. The nearer Charles approached the gates of the grave the brighter burned his hope of heaven, the stronger grew his faith, and he closed his eyes forever in the glorious hope of "the restitution of all things."

All that was mortal of this young man now rests in the silent tomb; but his spirit has gone to God who gave it, and e'er this, we trust, has engaged in the divine employment of angels and the spirits of just men made perfect where the judgment of man cannot reach him.

We have mentioned this case as an illustration of a former remark, that it is cruel and inhuman to visit the sick and dying, whose minds are already well prepared for death, for the purpose of speculating on points

of controverted doctrine, awakening alarms and shaking off their confidence in God their Redeemer. It is no fiction. The leading facts are a notorious case.—If what we have said shall be the means of correcting a most cruel abuse of privilege and courtesy, we shall rejoice.

THE THREE SYSTEMS.

Calvinists believe God can save all men, but will not; Methodists, that he would save all but cannot; Universalists, that he both can and will save all men; and this is the real difference between the three systems. The first denies God's infinite benevolence; the second, his infinite power, the third allows and contends for both. Which is the most honorable to God?—Which the most adapted to the wants of mankind?—Which is the most rational and consistent? Choose ye, candid readers.

THE SUBSCRIPTION PAPER. AN EVENING INTERVIEW.

An article of the above title, which originated in the Vermont Chronicle, the orthodox paper of that State, is travelling the rounds in other kindred prints, representing a conversation between a Universalist, Mr. Dunson, and a certain Esq. Kosmer, on whom the former had called for the purpose of obtaining a subscription to support Universalist preaching in the place. The whole story from beginning to end, we hesitate not to say, is a base falsehood, and a wicked calumny upon Universalists. And yet we suppose the writer of it, and those editors who give it circulation, would wish to pass in the world as Christians—and christians too par excellence! Oh, how is the sacred and dear name of Christianity abused in our world; how is it made a cloak for fraud, falsehood and calumny.

The article represents that Esq. Kosmer is "a religionist"—a man who is "not particular about religion," and yet makes him, in his remarks, go the whole hog for orthodoxy, even to the advocating of all their Missionary, Tract, Sunday School Societies, &c. Thus in the very outset the writer shows either that he could not invent a straight story himself, or that his hero, whom he would lead to the skies, is himself "a liar and the truth is not in him." But the legs of the liar are never equal. And with a again the falsehood and calumny of the article are apparent in the representation which he makes Mr. D. give of the sentiments and manner and objects of the preaching of Universalists. In reply to Esq. Kosmer's orthodox remark, that Universalist preachers "ridicule the idea of trying to prevent men from vice and reform the vicious,—rather encouraging them in their indulgences," &c. Mr. D. is made to admit that Universalists would not have people "drink cold water, without grog, or keep Sunday,"—that they "blame nobody for doing as they like;"—that they themselves are in the habit of "taking a little good cheer once in a while," i. e. getting drunk; that they do not desire to make disturbance in society by censuring the immoralities of bad men, all of whom "like them very well." Such are the miserable and slanderous representations by which the Universalist is made to operate on the mind of Esq. K. with a view to get him to give money for the support of a Universalist minister! Such slanderous outpourings all the worms of the Nil. The author and circulators of it ought to be made to feel the lash of public indignation. How such men can deliberately sit down and give utterance and circulation to such falsehoods and calumny, and yet think to preserve their characters as decent men, much less as disciples of Jesus Christ, we confess ourselves utterly unable to conceive. They know such representations are false when they frame them; they know they are false when they insert them in their papers. A merciful Lord save the world from the influence and evil examples of all such "christians."

If the writer were not himself a Tom Fool, and wished to be believed in his story, he would not only have taken care to have mixed some truth with the above representations—say, as much as the devil makes use of to seduce his lies,—but he would have taken care not to betray so much ignorance of the manner of proceeding among Universalists, as to represent them as applying to people out of their society—especially the ultra orthodox—for subscriptions to support their ministers. Was such a case ever heard of? No. The orthodox err in judging the Universalists by their own course of proceeding. Because they force their subscription paper and contribution boxes into every man's face, not omitting Universalists, this slanderer has had the ignorance to suppose Universalists do the same!—Moreover, as another inconsistency he represents "Mr. D." as urging Esq. K. to subscribe on the ground that "if it is known that he belongs to our party he will not be damned for money by the orthodox." Why, what a dunce. Was it hardly ever known that the orthodox declined to come amongst us for money because we do not belong to their party? However much they despise and persecute us personally and misrepresent our sentiments, still they love our cash very dearly, and lose few occasions of trying to thrust their capacious hands into our pockets and purses. No, no, "Mr. D." could not have been so simple as to urge such a reason on his host; for he must have known it is not founded in fact.

But, to conclude, he says the Pope is opposed to Sunday Schools, and so are Universalists; ergo, the Pope and Universalists are brothers. This might be entitled to some consideration, if the leading terms were true; but it so happens that the notion of Sunday Schools was first stated by Roman Catholics; and the first Sunday School ever established was instituted by the Catholic Archbishop of Milan. In this business the orthodox are but the followers and imitators of the Catholics. The Pope and the orthodox agree in about every essential doctrine; they both carry on their missionary operations; they are equally covetous of power and wealth; there are a thousand ties of fellowship between them. We do not say the Pope is their brother; but we do think the orthodox church is his daughter—a little rebellious as she may have been in former years, but still bearing the marks of near relation, and rapidly returning again to her first home, and to her natural paternal home. We see no earthly reason why Calvinists and Catholics should quarrel, except it be that they are so much alike.

METHODISTS AND ORTHODOX.

It is an old adage "when rogues fall out, honest men get their due." The labor and pains of the orthodox have been immense to get the Methodists to unite with them in their ambitious purposes, to fall in their wake, to take the word of command from leaders of the orthodox stamp, and help push them forward to "empire and to glory." For a time the Methodists credited the amiable professions of these their ancient enemies; until finding their strength wasting away like snow before the sun, or going into a channel that leads to their

own destruction, they manfully cut the strings and broke from the league. God grant they may continue to have sufficient firmness to resist yet further overtures from that source.

Of late it has become fashionable amongst the orthodox to take up speculations and pour forth jeremiads about the moral desolation of the west—representing the whole valley of the Mississippi as destitute of religion and religious instruction, and calling on the people of the eastern states to shell out their cash to pay orthodox missionaries for making a crusade to that benighted region, so that they may save the republic! The following from the "Christian Advocate and Journal"—the great Methodist paper in New York, will show how the Methodists regard this business. In the midst of these exhortations we trust much truth may come out. It will be seen that some disclosures are threatened in conclusion.

"But now, in conclusion, let me just say a word about the doleful complaint of Methodist 'circuit riders' visiting towns where there is a large Presbyterian Church, and laboring to make Methodists. Pray is not this just like sending out domestic missionaries and travelling agents, all good orthodox Presbyterians, into the 'great Valley of the Mississippi'? When the Methodists went there, penetrating through the forests, preaching to the scattered inhabitants, they were truly destitute; but now they have grown with the growth and strengthened with the strength of those western wilds, until we have more church members in this valley of dry bones than there are Presbyterians in the whole United States. Behold what a cry is raised for money to supply the moral waste and barren wilderness! A home missionary ventures out there, and finding no Calvinism in the region round about, he straightway writes home for men and money to supply this destitute region with the means of grace; because, forsooth, Methodism has swallowed up the country. In order to raise the money, a trumpet is blown 'both loud and shrill,' warning the Atlantic States that the accumulated moral and intellectual depravity of the West will roll back a tide over the mountains which will sweep us all into the deep, unless speedily stopped by 'good orthodox Presbyterians.'

"So numerous and so shocking have been the misrepresentations of the character of the Western States by these letter writers, that an Essay on 'Practical Presbyterianism' may shortly be expected from the Christian denominations who are so grossly misrepresented and abused, and who have borne it with all exemplary patience.

"So much at present for practical Presbyterianism. This is, however, but a single chapter, and even this is extorted from us, not with a view of recrimination, but to let Dr. Green and his correspondent know, that notwithstanding our illiteracy, we can see through the motives which prompt their 'unpleasant strictures against their Methodist brethren.' And if they provoke us to expose the schemes and devices of their sect, and 'torment them before the time,' a disclosure may result, which all their ingenuity and learning will fail to defend or justify before an enlightened community."

The above was put in type for our last, but was left out for want of room. Within a few days our eyes have met with the following in the Christian Mirror, copied from the N. Y. Evangelist. In that paper it is headed "A Lovely Spirit" and made the subject of some editorial groans. It is said to be "a sample of many articles which have appeared in the Methodist Advocate, of which the evident design is to deaden the sympathy of eastern christians (there are no christians in the east but the orthodox—the Methodist are not such,) in regard to the wants of the west, so as to make them [the christians] leave the field unoccupied till the Methodists or the papists get possession." The object of the orthodox in their operations in the West, is to "get possession" of the land to the exclusion of all others, and for their ambitious purposes. We thought so.

The Methodist Advocate gives the following as an extract of a letter from "an old Circuit Rider in Illinois."

"But we are miserably infected with home missionaries, and agents for your national institutions, and they are constantly slandering the moral character and intelligence of the west. So numerous have been these slanders, that we have had serious thoughts of sending you a missionary to travel through the old states, and counteract those slanderous reports, and to inform the thousands of your citizens who are so ignorant as to believe the reports of these wretched agents. We abound with preachers and have as many gospel ministers, whose labors are owned and blessed of God, as any other part of the Union, according to the population. The great object seems to be to arouse the benevolent feelings of the people, in order to raise funds to support these College manufactured clergy, who cannot get a salary at home, and hence they are crowded on to us, till the country is literally overrun with them, and we are almost begged to death."

AMERICAN EDUCATION SOCIETY.

A great effort is now being made all over the country in behalf of this institution. It is represented to be in debt \$12,000 and the most urgent appeals are made and active measures taken to get more cash.—The object of the establishment is to educate Calvinists for the ministry. At least four thousand, it is said, are wanted this moment, to fill up the country with the requisite number of orthodox preachers. Their agents, who have heretofore been about, have represented to the people, that this Society furnishes the means for educating all young men who are preparing for the ministry, without regard to their particular religious denominations. Hence its claims to the favor and patronage of all. But these statements are not true; they were shown to be false before a public meeting, in the presence of an Agent who was making them. Driven to the wall, he was obliged to acknowledge the falsehood on the spot. An institution that seeks patron-

age by such tricks of deception ought to go down. No friend of honesty should encourage it.

Judging from the papers we conclude an Agent is now travelling into the several counties in Maine, organizing Branch Societies and laying a tax upon the people. We have seen accounts of such organizations in Lincoln, Waldo, Hancock, Washington, and we believe other counties. They practice every art.—When they can get them, they court great names—to give an influence to the concern. When the Agent organized a Branch in Lincoln a few weeks since, we noticed that Hon. Samuel E. Smith, Governor elect of this State, was chosen President of it. Whether this was done by his consent or not, we do not know; but speedily the Mirror published the fact, with his name in staring capitals, and with evident complacency and exultation. This election was made for effect. We have too good an opinion of Judge S. to believe he will approve of the liberty that was taken with him and his name in this case. Between this and the 1st of May all the preachers have their instructions to preach to their people to the tune of \$12,000 for the American Education Society. We caution all the liberal parts of their congregations and the public at large to remember that there is "death in the pot," there is deception in the concern—it is sectarian to the very core.

PROVE ALL THINGS.

"H. B." in the last Trumpet has told us how they "prove all things and hold fast that which is good," at Andover Institution. It is settled there, that orthodoxy is "that which is good." This, and every horn of it, must be "held fast" by all concerned. To "prove all things" is to measure and compare all other systems with this rule; if they agree with this standard, they are "good;" if not, they must be rejected as errors. This is the free inquiry at Andover, which Prof. Stuart has extolled several times.

BALFOUR'S REPLY TO STUART.

A Reply to Prof. Stuart's Exegetical Essays by Br. Balfour is forth coming. It will be printed in a duodecimo volume, the price not to exceed that of Prof. Stuart's work.

¶ We would respectfully remind our friends that in the course of next week we expect to hear—and we trust encouragingly—from each of our brethren in whose hands has been placed, or to whom has been sent, a Prospectus of the CHRISTIAN PREACHER. It will therefore soon be decided by the number of names returned, whether we shall commence the publication or not. We have incurred a considerable expense already, and have taken not a little pains, to prepare for making the work respectable and useful, and hope now to hear a practical voice from our friends saying—"proceed." One Original Sermon for the first No. appropriate to the beginning of a New Year, has come to hand. We consider it an excellent one. The other will be received, we expect, very soon.

¶ REV. SAMUEL C. LOVELAND, of Vermont, author of the Greek Lexicon, proposes to make a visit of two or three weeks in this State, and to preach in the mean time wherever his labors may be desired,—commencing on the third Sunday in January. He has left it with us to make the principal appointments for him. Brethren in places where his services may be desired will please communicate their wishes to the Editor. Dr. L. needs no recommendation from us—as he is well known as one of the most talented and learned ministers of the order. His "praise is in all the churches."

REV. C. F. LE FEVRE.

We copy the following notice of this distinguished brother from tomorrow's Trumpet.

BR. CLEMENT FALL LE FEVRE, late of the Episcopal Church, has accepted a call from the Universalist Society in Troy, N. Y. to become its pastor. He was educated at Oxford University, in England, received ordination from the Arch Bishop of Canterbury, and for eight years officiated as rector of St. George's church in Shelburne, L. C. By a careful perusal of the scriptures, and a sincere love of truth, he was induced, about eighteen months since, to embrace the heavenly doctrine of Universalism. He soon obtained a dismission from his pastoral charge in Canada, and removed to Long Island, where he has since labored in word and doctrine. We offer our felicitations both to pastor and people at Troy: they have reason for mutual congratulation.

¶ In returning the names of subscribers to the "CHRISTIAN PREACHER," we request our friends to be particular in giving us the name of the Post office to which their copies should be directed. To subscribers within a day's ride of this town, Augusta, or Hallowell, the bundles can in most cases be forwarded by private conveyance or by post riders, with little or no expense to the patrons.

We shall insert Br. Whittemore's advertisement of the "History," and Br. Skinner's Prospectus of the "Evangelical Magazine" in our next. We affectionately thank the editor of the Trumpet and the editor of the Religious Inquirer for the interest which they take in aiding us to the necessary patronage for the "Christian Preacher."

The cause of Universalism in Albany, N. Y. and vicinity is said to be in a very prosperous condition.

ORIGINAL COMMUNICATIONS.

[For the Christian Intelligencer.]

WHO MAY BE A CHRISTIAN?

BR. DREW.—In a recent number of your paper I proposed the question standing at the head of this communication, and made some remarks relative to the subject which it embraced.

I shall now endeavor as was there promised to ascertain, what saith the Bible? or in what manner does that good book authorize us to answer this important question?

It will be conceded by all ingenuous, reflecting minds, that it is important we have a right understanding of this subject. It is a great thing to be a Christian, and an easy matter to be deceived with respect to the way in which one becomes a christian—and the characteristics which determine us to be men of piety—upright

in heart and life. It must be admitted that the christian alone is happy in this world. It is he alone who, in the midst of perplexities, trials, troubles, misfortunes and evils, to which we are incident can confide in God and feel reconciled to his will in all things, so as to say in sincerity and truth—"It is the Lord, let him do what seemeth him good."

If then the christian character is so desirable and conduces so much to the advantage and lasting good of man, it is certainly proper that the question—"Who may be a christian?" should be correctly and scripturally answered.

The scriptures declare to us, that without faith it is impossible to please God. Now faith is tantamount to belief. Belief then in something, or some object, doctrine, or being, seems to be implied; and in which, or what one of them? Let us not err, but proceed cautiously and understandingly.

The scriptures answer the interesting question—"Believe in the Lord Jesus Christ," and in—What?—Nothing more? No. "Believe in the Lord Jesus Christ and thou shalt be saved and thy house." It is as clear as the light of the sun, then, that people anciently were only required to believe in Jesus Christ, in order to their salvation, and if they were in a state of salvation in consequence of believing in "Christ" then we may safely conclude they were christians. The words which I have quoted, as an appropriate answer to the question under consideration, composed the answer of Paul to the anxious jailer, who said to Paul and Silas, "Sirs, what must I do to be saved?" and from the nature of the question, and the circumstances under which it was proposed, we are certainly authorized to receive it as a satisfactory, and safe answer to our question:—for salvation is the same now that it was then, and the same is required of a person now in order that he may be a christian, that was then required, and if persons were promised salvation on the declaration of their faith in Christ then, can more be required of them now?

Well, says an objector to this answer, the bible informs us, that Jesus Christ is the very God, and this must be believed before a person can have any right to claim the christian character. Indeed! and must mankind believe that Christ is the "God and Father of our Lord and Saviour Jesus Christ?" It is really doubted whether men are required to believe in Christ as God, in order to their salvation,—but the holy book must decide this question.

The eunuch said to Philip "What doth hinder me to be baptised?" And Philip said, "If thou believest with all thine heart thou mayest." If thou believest what? I believe that Jesus Christ is—God? no—I believe that Jesus Christ is the Son of God." Peter baptised him, thereby giving his high sanction to the correctness of the sentiment, that men are to "believe in the Lord Jesus Christ" as the "Son of God," in order to salvation,—or that they may be christians. In answer to the question put to him by our Saviour—"But whom say ye that I am?" a disciple replied—"Thou art the Christ, the Son of the living God." The question, then, who may be a christian? is answered. He who believes "with all his heart" "that Jesus Christ is the Son of the living God," may be a christian, without particular reference to his other doctrinal notions and ideas; and I now call upon the world to bring forward from the Scriptures, a "thus saith the Lord" for one's being required to believe in ought besides, as a condition of salvation. It is very true that there are other doctrinal ideas which are associated with this, that require our assent; but they are not made a condition of our salvation, and are, and should be, considered as of less importance than the one we have been considering.

Among the many ideas which are deemed requisite to be believed in, by the Christian, the following are or should be considered the most important, viz. That "all have sinned and come short of the glory of God";—That "death hath passed upon all men for that all have sinned"; That "there is no other name, under Heaven, given among men, whereby we must be saved" but the name, Jesus;—That men are to be saved by him from sin, "for he shall save his people from their sins," and notwithstanding Christ "came to seek and to save that which was lost" yet he will not save men from deserved punishment; for he says, "I come quickly and my reward is with me to give to every man according as his work shall be";—And lastly, "that unto him (Christ) every knee shall bow and every tongue shall confess that he is Lord to the glory of God the Father."

That means are to be used to effect the salvation of the world, seems to be an idea, admitted by almost all mankind and for one I believe that the preaching of the gospel "which is the power of God unto salvation" is, and will be the principal means of salvation until all are saved.

That it is possible for a person to believe all this, and be a christian cannot, and will not be disputed, for the word of God requires that we believe in all the foregoing ideas—in fact they are all scriptural, and of course a christian will embrace them all. But I must now inquire what means were used—or what was the kind of preaching of the Apostles and disciples of Christ, by which so many were "pricked at the heart" and converted to God?

On the day of Pentecost, when so many were converted to God, the preaching of Peter was as follows—"This Jesus hath God raised up, whereof we all are witnesses." "Therefore let all the house

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POETRY.

[From the Universalist Expositor.]

"The day is thine; the night also is thine."—Ps. lxxiv. 16.

God of the morning's ray! whose power
Earth owns as sovereign and supreme,
We dedicate this natal hour,
The dawn of daylight's rising beam,
To thoughts of thee; to thee we pay
Our thanks for the return of day.

God of the midday sun! how bright
And more resplendent, more sublime,
Must be thy glory! Ah, whose sight
Can view, beyond the bounds of time,
Thy throne resplendent, and not see
How dim the sun, compared with thee!

God of the evening shade! how sweet
The calm of contemplation seems
To minds of thoughtfulness; how meet
To observe the light's receding beams,
And call to mind the fleeting span
Of the receding life of man.

God of the midnight hour! how dread
And dreary, too, is nature's sleep!
How painful, on misfortune's bed,
In such an hour, to wake and weep,
Did not thy all-pervading care
Soothe even the night of man's despair.

MISCELLANY.

RELIGIOUS EXERCISES.

"A still small voice."

The brief sentence, which stands at the head of this article, might safely be used as a motto to a very extensive essay on the subject of religion. It is selected from the history of the prophet Elijah, and seems to have been intended as a gentle reproof of his conduct in slaying the idolatrous prophets of Baal. Elijah has been "very zealous for the Lord God of Hosts," he was doubtless sincere; but his zeal, though honest, might have been too fervid, and led him to do what reason and benevolence would not justify. It was the case, as we have cause to believe, nothing could more strikingly reprehend his conduct, than the sublime scene that he subsequently witnessed: "A great and strong wind rent the mountains, and brake in pieces the rocks, before the Lord, but the Lord was not in the wind; and after the wind, an earthquake, but the Lord was not in the earthquake; and after the earthquake a fire, but the Lord was not in the fire; and after the fire, a still small voice." The man of sensibility and reflection will readily perceive the character and moral of this imagery, and make the application to the case, as we have briefly stated it.

But we may carry our observations still further, and give more extensive application to the sentiment before us. With many persons, the violence of religious exercises is the test of their value and importance. If the Lord be not in the wind, the earthquake, or the fire, they expect not to find him; and they are disposed to deny his being present with any who are not powerfully exercised in the manner which they consider necessary, to form the Christian character. We cheerfully admit that such persons may be sincere; we are disposed to admit that they are in general, honest, well meaning Christians. But still, we conceive, that they strangely mistake the character of religion. You must be almost incessantly employed in what are called the exercises of religion; you must be willing to permit conferences and prayer-meetings to interfere with your usual avocations, even to your injury; you must pray and exert in a loud voice; you must exhibit proof of considerable agitation, and express great fervor and zeal, or you will not pass for a truly regenerate person. It ought to be considered, however, that in those views men are liable to be mistaken, and what is worse, their mistakes will lead to injurious consequences. The cause of religion is often injured by the practices we have mentioned. The man who regularly attends to the common concerns of life, is then as much in the way of his duty, as when he worships in the house of God. Religion is the rule of life; its spirit must enter into all exercises and employments, and characterize every action. We are pleased to observe proofs of seriousness and reflection; it is gratifying to see the services of religion performed with life and zeal; but that zeal should be tempered with knowledge, and chastened by judgment. The ferment of the passions has no connexion with the zeal which the gospel recommends. Enthusiasm bears no nearer relation to religion, than insanity. Every one ought to know, that, to affect the passions, to agitate the feelings, and to produce violent emotions, are, in many cases, things not very difficult to accomplish. Why then should we attribute to the immediate agency of the spirit of God, that which may so easily be produced by means merely human?

The kingdom of God cometh not with observation.—The seed of grace "springeth and groweth up, we know not how." It was not intended, that religion produce noise and clamor; nor that such as imbibed its spirit should be distinguished by that which is no real evidence of moral virtue. The spirit of religion subdues the passions, elevates reason, enlightens the mind, and reforms the heart. Her kind and benignant office is suited to the inward sigh of the contrite heart, to the silent tear of repugnance, to the secret unostentatious prayer of the humble, to the soft mournings of the midnight hour, and to the cheerful glow of gratitude and love that illumines the face of the Christian. And whether she speaks in rebuke, or utters the language of peace, her's is "a still, small voice."—*Evangelical Repository.*

PREJUDICE.

The influence of prejudice is seen in a greater or less degree, in all the concerns of life; it affects the arts and sciences, civil policy, and even the interest of agriculture. A strong attachment to what we have long been accustomed to consider correct and judicious, is naturally to be expected; and it is no more than right, that we should continue to adhere to that, which we have found to be good; but our decisions should be formed after due trial; and if we wish to decide properly, we must consent to examine and compare things which are presented to our minds, however different or opposite their qualities may appear. If we do this, we shall take the only sure method to avoid the charge of prejudice, and our attachment to that of the excellence of which we are convinced, will appear to be rational and well founded.

But it is not in the most common affairs, that prejudice exerts the greatest power; it is in religion, that it displays itself with the most extensive and unhappy effect. It is in the most important concern, that the avenues to the mind are apt to be shut with truly formidable barriers, and where the impediments to knowledge seem to bear a direct proportion to the magnitude of the subject, with which it is our interest to become acquainted. We hear of new views of religion; new trains of ideas are suggested; it is hinted that, though religion, in itself considered, is ever the same, and requires no improvement, yet, that imperfect creatures may improve in their views and apprehensions of the subject, and greatly extend their inquiries, and enlarge their knowledge, in relation to religious truth; but such suggestions are coldly received; we are satisfied with our present attainments; in a word, our prejudices operate to check and retard the improvement of which we are naturally capable.

It is the nature of prejudice to maintain a dominion, with which the subject is well satisfied, and of the real character of which he is extremely ignorant, till he experiences a deliverance from it. How pleased, how delighted, must that man have been, who exclaimed to his friend, "We have found him, of whom Moses, in the law, and the prophets, did write." With him, the manacles of prejudice were broken, and he was ready to acknowledge the Messiah, and receive Jesus, as the subject of ancient prediction. Yet the person to whom this address was made, seems to have been possessed with the feelings that his religious education had inspired, and indeed to have been actuated by a temporary prejudice against Jesus; for he immediately asked the question, "can any good thing come out of Nazareth?" The state of this man's mind was very similar to that of many in modern times. They cannot believe, that "any good thing can come" from any quarter except their own. Destitute of the sanctions, which their creeds, their universities, or their forms of worship confer, you may expect but little attention, or rather they may calculate upon being despised and rejected. Their reasoning is similar to that of Nathaniel, "can any good thing come out of Nazareth?"

The remedy for this state of mind, is exhibited in the reply to the preceding question, "come and see," i. e. "if you would determine whether the person that we have found is the Messiah or not; if you really wish to know if any good thing can come from the place which you seem to despise, you may easily satisfy yourself, by giving your mind to the subject, and comparing the evidence relating to it, as we have done." It requires considerable effort of mind to shake off the prejudices of education; but there is no other way to arrive at the truth. There must sometimes be a sacrifice of the feeling we have imbibed, in favor of a system of religion, or we shall make no progress in religious knowledge. Solomon advised to "buy the truth, and sell it not." He recommended to part with every thing to obtain an object of such immense value. The effort of a mind that cheerfully complies with these directions, receives the approbation of heaven. The man who seeks truth for its own sake, will assuredly find it; and during his researches, he is an object which angels contemplate with satisfaction. Thus, when "Jesus saw Nathaniel coming to him, he said of him, behold an Israelite indeed in whom is no guile." A sincere heart, with an artless disposition, and earnestly engaged in the pursuit of religious knowledge, will always receive the high approbation of him, who judgeth not as men judgeth.—*Evan. Repository.*

DELUSION.

We have often been much surprised on visiting conference meetings, to hear people, who have long made a profession of religion, and who would be considered as very pious and good men, tell how wicked they are, and what hell deserving sinners. We have doubted the sincerity of these persons, in thus representing themselves such vile and wicked characters, and have been induced to believe, that if any other persons were to attribute the gross wickedness upon them which they charge upon themselves, they would be disposed to prosecute them for defamation. A very false and pernicious notion has entered into the mind of man, and that is, that to make confession of wickedness is an evidence of piety. Consequently, the greater knowledge we have of our wickedness, the greater piety we possess. Deceived by this, we find that those who, in the pride of their hearts, would be considered and esteemed as the most pious, have been the most forward to confess themselves as the most wicked of all beings, when in fact

they know better. Thus they have deceived themselves, and vainly suppose that their piety would shine forth in the statement of that which was false, and that the Deity would be propitious to them in consequence of their acknowledging to him what they did not believe in their hearts. The following anecdote from the *Edinburgh Magazine*, will serve to illustrate what we have said on the subject.

The late Rev. J. Murray, of Newcastle, England, used to relate the following anecdote of an old woman, a member of his congregation—She had been in the practice of coming to him very often, under the pretence of wishing to hold religious conversation or of seeking spiritual advice; but rather in his opinion, for the purpose of having the union of flattery applied to her spiritual pride. One day, she waited upon him with a graver face and more serious deportment than usual, and after much circumlocution, said she was in great distress of mind. "What is the matter Janet?" said her pastor.—"Oh, sir, I cannot be satisfied with myself; I am a barren tree, a dead branch, only fit to be hewn down." She then went on to enumerate at great length the various duties of faith and practice, which, like the young man in the gospel, she had endeavored to perform from her youth up; and concluded by saying—"but I still fear there is something wrong, and that I am far from the kingdom of heaven." "With so much orthodox faith, adorned by such uniform purity of practice, what makes you think so?" replied Mr. Murray. "Oh, sir, I am afraid that I am a hypocrite!" said she. "Indeed, Janet, that is my fear too; for I have thought you that, these seven years," said the minister. Janet departed in great wrath, and never returned to seek either advice or consolation.

Messenger of Peace.

WIRT'S DESCRIPTION OF THE BLIND PREACHER.

"I was one Sunday travelling through the county of Orange, on the eastern side of the Blue Ridge, says Wirt, in his *British Spy*, when my eye was caught by a cluster of horses tied near a ruinous wooden house, in the forest, not far from the road side. Having frequently seen such objects before, I had no difficulty in understanding that this was a place of religious worship. Curiosity to hear the preacher of such a wilderness, induced me to join the congregation. On my entrance I was struck with his supernatural appearance. He was a tall and a very spare old man; his head, which was covered with a white linen cap, his shrivelled hands, and his voice, were all shaking under the influence of palsy; and a few moments ascertained to me that he was perfectly blind. It was the day of sacrament—his subject, was the passion of our Saviour; and he gave it a new and more sublime pathos than I had ever before witnessed. When he descended from the pulpit to distribute the mystic symbols, there was a peculiar, a more than human solemnity in his voice and manner, which made my blood run cold, and my whole frame shiver. His peculiar phrases had that force of description, that the original scene seemed acting before our eyes. We saw the very faces of the Jews; the staring, frightful distortions of malice and of rage. But when he came to touch on the patience, the forgiving meekness of our Saviour; when he drew to the life his blessed eyes streaming with tears; his voice breathing to God the gentle prayer, 'Father, forgive them, for they know not what they do'—the voice of the preacher, which had all along faltered, grew fainter and fainter, until his voice being entirely obstructed by the force of his feelings, he raised his handkerchief to his eyes, and burst into a loud and irrepressible flood of grief. The effect was inconceivable. The whole house resounded with mingled groans, and sobs, and shrieks. I could not imagine how the speaker could let his audience down from the height to which he had wound them, without impairing the solemnity of his subject, or shocking them by the abruptness of his fall. But the descent was as beautiful and sublime as the elevation had been rapid and enthusiastic. The tumult of feeling subsided, and a death-like stillness reigned throughout the house, when the aged man removed his handkerchief from his eyes, still wet with the torrent of his tears, and slowly stretching forth his palsied hand, he exclaimed, 'Socrates died like a philosopher,'—then pausing, clasping his hands with fervor to his heart, lifting his 'sightless balls' to heaven, and pouring his whole soul into his tremulous voice, he continued—'but Jesus Christ died like a God.' Had he been an angel of light, the effect could have scarcely been more divine."

EDMUND COFFIN

Has just received at the store opposite the old Tavern, and next door to E. Swan & Co. per sh. 20 lbs. Family FLOUR, (Howard st. brand.) Also, a fresh supply of Fruit, such as Grapes, Capers, Chestnuts, Shagbarks, Bloom Raisins, New Cask Raisins, Olives, Filberts, Almonds, Castanets, Nuts, Eng. Walnuts, Currants, &c. &c. in addition to the old stock, which makes a good assortment—Drugs, Medicines, Paints, Oils and Dye-Stuffs, Crockery and Glass Ware, English and Domestic Goods, all of which will be sold cheaper than ever for cash. Gardner, Nov. 18, 1830. 47

NOTICE.

WHEREAS SYLVANUS THOMAS, Esq. late Agent for the Gardner Cotton and Woolen Manufacturing Company having removed to Boston, the Books accounts and notes have been handed over by him to the Treasurer of said Company, and all those indebted by note or account which is now due are requested to make immediate payment or their notes and accounts will be put into the hands of an Attorney for collection. Per order of the Directors. SIMON BRADSTREET, Treasurer. Gardner, Oct. 26, 1830. 44

JUST RECEIVED

AND for sale by E. COFFIN, 100 casks new Thomaston LIME, of the first quality, which will be sold low for cash. Oct. 28, 1830.

TALLOWING.

ROBERT WILLIAMSON tenders his thanks to his friends and the public for their patronage and respectfully solicits a continuance of their favors. He would also inform them that he still carries on the business at his old stand, opposite E. M'Lehans' hotel in Gardiner, where every exertion will be made for the accommodation of his customers; and he pledges himself that their garments shall be made after the latest fashions. The workmanship of all garments made at his establishment he warrants to be of the neatest style, and in a faithful and workmanlike manner. Having had considerable experience in cutting, making and trimming Military Uniforms, he would give notice to those who have occasion for them, that they can be accommodated at his shop at short notice, and he can assure them, that they shall be made after the most approved patterns, and according to law. Gardner, Sept. 10, 1830. 37—3m

Cheaper than ever—Call and see!

PERKINS, NOYES & CO. CONTINUE to carry on the MACHINE MAKING business in all its various branches, viz. Carding, Whipping, Shearing, Picking, Teazling Machines, &c. Also, Cast Iron Reacting Water Wheels made and put in operation at short notice. All orders punctually attended to without delay. N. B. All persons indebted to the firm are requested to make immediate payment. PERKINS, NOYES & CO. Gardner, Oct. 21, 1830. 43

INSURANCE AGAINST FIRE. THE Subscriber, Agent of Manufacturers Insurance Company, in Boston, will insure HOUSES, STORES, MILLS, &c., against loss or damage by Fire. E. F. DEANE. Gardner, Nov. 1, 1829. 11

TENANT WANTED IMMEDIATELY. JOSEPH LADD wishes to let his Saw Mill, Grist Mill and Farm, situated about two and a half miles from the village. The Saw Mill is well stocked with logs, and the prospect is good for a continued supply. The Mills are in good order. The whole will be rented for \$200 a year, payment to be made quarterly, in good barter pay. He also offers to sell or let about five acres of land in the immediate neighborhood of the Mills, having on it a good shop fitted up for a Wagon Maker and Blacksmith. Those wishing to hire will call on JOHN POTTER, Esq. Augusta, Oct. 22, 1830. 44—11

NOTICE.

THE subscriber would inform the readers of the *Intelligencer* who correspond with him, that he has removed to the town of Leam, Me. where they may in future direct their letters, pamphlets and papers. J. B. DODS.

NEW BOOKS.

JUST received, at P. SHELTON'S Bookstore, next to the Bank, a great variety of new publications, Stationary, &c. among which are—
The KEYSAKE, TOKEN, ATLANTIC SOUVENIR and COMIC ANNUAL, presents for Christmas and New Year.
Political Class Book.
Cromwell's Philosophy.
Crab's Dictionary of General Knowledge.
American Anecdotes.
Shoshone Valley, by Flint.
Oxoniads.
Arts of Life.
Cruden's Concordance, quarto edition.
Gail's Life of Byron.
Family Library, 2 vols.
Willard's History of United States.
Fragal Household, &c. &c. &c. &c.
Together with a large assortment of Books, Stationary, Paper, &c. &c. all of which will be sold as cheap as the cheapest. Nov. 10. 46

DISSOLUTION OF COPARTNERSHIP. THE Copartnership heretofore existing between the subscribers under the firm of GEO. SHAW & CO. has by mutual consent this day been dissolved. All persons therefore having demands against the subscribers are requested to exhibit the same for settlement, and all persons indebted are requested to make immediate payment to GEO. SHAW, who is duly authorized to settle the same. GEO. SHAW, WM. C. PERKINS. Gardner, Nov. 18, 1830. 47

GEORGE SHAW, at the old stand, offers for sale a general assortment of ENGLISH & W. I. GOODS & GROCERIES, as low as can be purchased elsewhere, for Cash or Country Produce or short Credit.

SUPERIOR CHURCH MUSIC. MARSH, CAPEN & LYON, 362 Washington St. Boston, have in press and will publish early next month, the 2d EDITION OF STOUTON'S COLLECTION OF CHURCH MUSIC, enlarged and improved.

In preparing this edition for the press, the publishers have consulted the musical taste of the whole community. Every lover of good music will find something to be pleased with, and no one can be indifferent to the performance of its pieces. The work is stereotyped, and its quality and appearance will surpass any thing of the kind ever published in this country. Price low. Nov. 18.

A SCHOOL.

HAS been established in connexion with the Gardner Lyceum in which the following subjects will be taught: Reading, Writing, Spelling, Intellectual Arithmetic, Grammar and Geography. There are three Terms in a year. Tuition FOUR DOLLARS per Term. E. L. CUSHING, Prin. of G. Lyceum. Oct. 20, 1830. 43

DAVID H. MIRICK, M.D.

Surgeon and Physician, WOULD respectfully give notice, that he has opened an office in the brick block nearly opposite the Hotel, where he will attend to all calls in the different departments of his profession. Gardner, Oct. 20th, 1830. 43—11

SPLENDID PRESENTS.

THE TOKEN, and the ATLANTIC SOUVENIR for 1831, superbly printed and embellished, are published, and for sale by P. SHELTON.

BOARDING-HOUSE, BOSTON. THE Subscriber informs his friends and the public generally that he has opened a Boarding-house No. 5, Hanover Street, Boston, near Concert Hall, where he shall be happy to accommodate either steady or transient boarders. He also gives notice that he will attend to any commission business that may be entrusted to him. SYLVANUS THOMAS. Boston, Nov. 21, 1830.

SINGING BOOKS.

P. SHELTON has for sale by the dozen or single, at Publishers' prices, Bridgewater Collection, Stoughton do. (new, and much improved,) Temple Harmony, Handel and Hayden Collection, Hallowsell do. Wesleyan Harmony. (Next door to the Bank.) Gardner, November 4, 1830.

COPARTNERSHIP DISSOLVED. THE copartnership heretofore existing under the firm of BRADSTREET & GOULD is this day by mutual consent dissolved. All persons having demands against, or indebted to said firm, are requested to settle immediately with either of the subscribers. WM. BRADSTREET, ROBERT GOULD. Gardner, Nov. 22, 1830.

ACADEMICAL SPEAKER.

JUST published, and for sale by P. SHELTON—"THE ACADEMICAL SPEAKER: a selection of Extracts in Prose and Verse, from Ancient and Modern authors; adapted for Exercises in Elocution; by B. D. EMERSON." The nature of the work is sufficiently indicated by its title. Its execution is highly creditable to the compiler. Gardner, Nov. 23, 1830.

ALMANACKS FOR 1831, BY the hundred, dozen, or single for sale by P. SHELTON, at the Gardner Bookstore.

Statement of Manufacturer's Insurance Co's Stock, on the morning of the seventh day of August, 1830.

AMOUNT of CAPITAL paid in, \$200,000
INVESTED AS FOLLOWS, viz.
In City Bank Stock, seven hundred shares, \$70,000
Atlantic Bank do. three hundred and seventy-five shares, 37,500
North Bank Stock, one hundred shares, 10,000
Trenton Bank Stock, eighty-four shares, 8,400
Commonwealth Bank Stock, fifty-three shares, 5,300
State Bank Stock, ninety-nine shares, 9,900
Real estate in State Street, Boston, 31,625
Loans on Bank Stock as collateral, 48,830
Loans on Mortgages, 82,447 38

In addition to the above named investments, the Company, have a considerable surplus amount invested in mortgages and other securities, and hire no money. C. W. CARTWRIGHT, SAMUEL HUNT.

Boston, August 20, 1830. Personally appeared before me, Charles W. Cartwright, President, and Samuel Hunt, Secretary of the Manufacturers Ins. Company and made oath that the foregoing statement signed by them is true. JESSE PUTNAM, Justice of Peace.

The subscriber, agent for the above company, continues to issue Policies on most kinds of property exposed to loss by fire. E. F. DEANE. Gardner, Sept. 6, 1830. 37

EMERSON'S SPELLING BOOK. THE NATIONAL SPELLING BOOK, and Pronouncing Tutor; containing the rudiments of Orthography and Pronunciation, on an improved plan, by which the sound of every syllable is distinctly shown, according to Walker's Principles, with Progressive Reading Lessons. By B. D. Emerson. New Recommendations. Baltimore, April 15, 1830.

I have recently examined Emerson's National Spelling Book, with much satisfaction. It is inferior to no one with which I am acquainted. In its attempt to exhibit the exact pronunciation of each syllable in every word, on a new plan to be easily understood by the learner and to suit the arrangement to the progress of the pupil, better than is done in any other works of a similar character, I think the author has fully succeeded. I hope and believe that it will be extensively used in the schools of our country. FREDERICK HALL, Principal of Mount Hope Institution.

It is the best work of the kind which I have examined both in the orthography, pronunciation and arrangement of the words. WM. H. COFFIN, Principal of the Public School No. 1, Baltimore.

The National Spelling Book, is in my opinion far superior to any other used in our community. The number of words found in the book, with the judicious classification and arrangement adopted by the compiler in order to facilitate instruction in spelling, with I doubt not, be regarded by intelligent teachers with approbation. I hope it will be extensively introduced into use. JAMES E. SEARLY, Teacher, Fell's Point, Baltimore.

I have attentively examined the National Spelling Book, and acquiesce in the very numerous and respectable testimonials of approbation. It has already received, in pronouncing it the best work of the kind that has come under my notice. The work is admirably calculated to facilitate the study of orthography in its intricate connexion with the orthography of the language, without resorting to false orthography, which is possessed of many disadvantages. If my favorable opinion can be of any weight, I cheerfully offer this candid expression of it. JAMES K. CHAPPELLE, Principal of the Public School Eastern Dist. Baltimore.

I have examined with equal attention and satisfaction the National Spelling Book, and hesitate not to say, that it is the best Spelling Book I have ever seen. It is what it professes to be, and what has long been wanted, a correct and accurate Spelling Book according to the best standards of orthography and pronunciation. By the aid of this book, every sound in the English Language, will be acquired with ease, and the defects too prevalent in adults, and even in many who are reputed to be well educated, will be prevented. I do most cordially recommend it to teachers throughout the U. S. NATHANIEL N. BEEBSON, Instructor, Baltimore.

The National Spelling Book I have examined with some care, and think it judiciously arranged and well adapted to elementary instruction. F. WATERS, S. T. D. Prin. of an Academy, Baltimore.

It will doubtless become a standard work in our schools, as it is happily calculated to aid teachers and instruct youth. Baltimore Minerva. In compliance with your request I have examined the National Spelling Book, and consider it a judicious and successful attempt to simplify the usual mode of instructing children, in Orthography and Pronunciation. SAMUEL ECCLESTON, President of St. Mary's College, Baltimore.

We now take occasion to mention the National Spelling Book, as one which appears to justify on inspection the many approbatory notices of it which we have seen in different quarters, and indeed to have borne a true relation to the feelings of parents and teachers. From its general character and arrangement it seems entitled to a place in the book rank of the class. Baltimore Patriot.

Having examined the National Spelling Book, I cheerfully certify that I consider it well calculated to promote the advancement of children. MICHAEL POWER, Principal of Asbury College.

This work is now adopted in a great proportion of the schools of New England, and is also extensively used in the state of New York, in Philadelphia, Baltimore, Cincinnati, St. Louis, (Miss.) Mobile, &c. It is used exclusively in the public schools of Boston, and is recommended by all the Teachers, and also by many clergymen, Professors and Presidents of Colleges, and other literary men. Published and for sale by RICHARDSON, LORD & HOLBECK, Boston; also for sale by P. SHELTON, Gardner. Sept. 7.

CHRISTIAN PREACHER,

OR ORIGINAL MONTHLY SERMONS.

By living Universalist Ministers. THESE Sermons will be selected with the greatest care and published in the neatest style. They will be printed in such a manner as that, after the covers are detached, and the Nos. bound, the work will not appear to have been a periodical—but a volume of original Discourses on Doctrinal, Experimental and Practical subjects, for the use of individuals, families, societies, religious libraries, &c. On the last two pages of the covers, subscribers will be furnished with a monthly JOURNAL of events interesting to the Universalist denomination, short Expositions of texts, Anecdotes, &c. The first No. will be published in Jan'y, 1831, if 500 subscribers are returned to the Editor by Dec. 15th next. Terms \$1 per year, payable on delivery of the first number. Letters on the subject, post paid, should be addressed to WM. A. DREW, Augusta, Me.

NOTICE. THIS is to certify unto all whom it may concern, that I do relinquish all right and interest from and after this date to my son HENRY's wages, and give him his time from this date till he is free by law. DAVID HILDRETH. Gardner, Nov. 4, 1830. 45*

CHRISTIAN INTELLIGENCER. TERMS.

Two dollars per annum, payable on or before the commencement of each volume, or at the time of subscribing, or two dollars and fifty cents if paid within or at the close of the year; and in all cases where payment is delayed after the expiration of a year, interest will be charged. Twenty-five cents each, will be allowed to any agent, or other person, procuring new and good subscribers; and ten per cent. will be allowed to agents on all notices collected and forwarded to the publishers, free of expense, except that collected of new subscribers, for the first year's subscription. No subscriptions received for less than six months, and all subscribers are considered as continuing their subscriptions, unless a discontinuance is expressly ordered. No paper will be discontinued, except at the discretion of the publishers, until all arrears are paid. All communications addressed to the editor or publishers, and forwarded by mail, must be sent free of postage.